

[99 cont.]

262

V, pp. 269 f. Markham, p. 140. Coote, p. 154. Dewar, p. 248. Joest in Baessler, p. 372.

311

423

The land on Santa Cruz is divided into bush and cultivated land; the latter is further divided into communal land, which, besides the village square, includes the land formerly cultivated, and family land, the families' shares in the land under cultivation at the moment. Anyone may own trees on

[244]

and that does not belong to him (2). The yam fields are

2. Codrington, pp. 59, 63.

[505]

exchanged each year; the native reckons the years by the yam harvests: one year = one yam (3). The men tend to

3. Joest in Baessler, p. 380;

Tagebuch, p. 54.

244

[462]

clearing the bush; setting out the yam cuttings, tending them, and harvesting are women's work (4). The entire planting,

4. Joest in Baessler, p. 380. For

Vanikoro, cf. D'Urville, Voyage de l'Astrolabe, pp. 163, 183.

Lesson, Revue d'Anthropologie, V, p. 270.

laid out at right angles, is surrounded by a stone wall or a living hedge, probably for protection against the half-wild pigs. Within this space the plots of the individual families

[23]

[423]

are separated from one another by ditches (5). The yams

5. Joest in Baessler, p. 380 (the hedges are called natande, the ditches nilende. Carteret, p. 358. Dillon,

1: Graebner--64 E-4 (no date) 1909 ON13 Santa Cruz ON13

[103 cont.]

hair ornament (7).

301

7. Cf. p. 10.

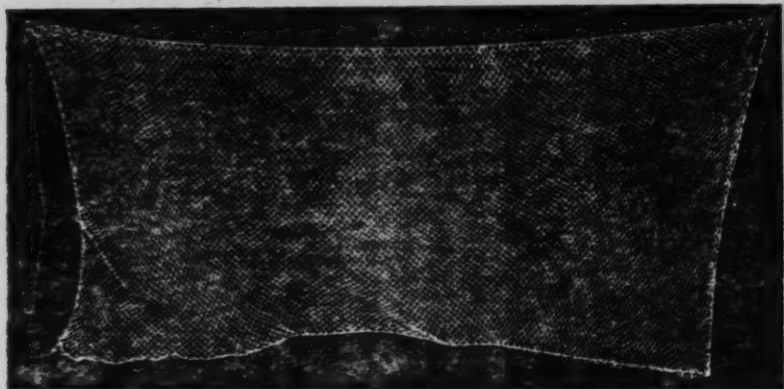
Fishing, Boats, Trade

Fishing on Santa Cruz is carried on with nets, fishing tackle, kites, nooses, arrows, and weirs (8). Concerning net

226

8. Fishing, more specifically net fishing (presumably with hand nets, as in Fig. 34), is also carried on by the women on Vanikoro. D'Urville, p. 183. Gaimard, ibid., pp. 336, 344.

[462]



227
[286]

Fig. 33. Barrier Net (R.-J.-M. 4064, Joest Coll.), 3 meters long.

forms, we are familiar with a larger [Fig. 33 appears here] [104] barrier-net (Fig. 33), a hand net with rattan hoop (Fig. 34), and the net trap like the one used in Samoa (1). [Figs. 34 and 35

[171]

1. mpo; Berlin VI 16192, "North Bay" (Thilenius).

[115 cont.]

000

knots indicated the number of Europeans that the natives supposedly had killed (5). This is a pure conjecture, of course, the

5. Markham, p. 65.

the accuracy of which probably cannot be judged at the present time.

Work and Handwork

● 462

Handwork -- it cannot be called domestic work, as we shall soon see -- is carried on almost exclusively by the men on Santa Cruz. The women do most of the cultivation of the soil, engage in a certain amount of net-fishing, at least on Vanikoro, and prepare the meals (6). They are also

6. Cf. pp. 55 f., 64.

[402] the beasts of burden; according to Joest, they carry as many as 100 coconuts in bags with a strap running across the forehead, and Coote tells of how on Ndeni the men never thought of helping their European guests haul their boats up on the beach, but fetched the women for this (7). There is

7. Joest in Baessler, p. 380. Coote, p. 161. Joest speaks of carrying-nets, which are otherwise unknown.

only one industry that is carried on by women on Santa [116] Cruz, as all through the South Seas, although definite data [202] are lacking; this is the manufacture of bark cloth, [Fig. 44] [207] appears here] which serves them for aprons and head cloths. Here the material is made of breadfruit or fig bast and is rather crude (1). It is made with the customary wooden

1. Cf. D'Entrecasteaux, p. 379.

287 [116 cont.]

Labillardière, p. 260. Lesson,
Revue d'Anthropologie, V, p. 264
(Ficus).

beaters (Fig. 45, Nos. 1-3). Besides the pieces in natural
color, [117] there are those dyed with Curcuma, but especially
[386] those that are ornamented in black (Fig. 46)₁(1). For the

1. Also-Berlin VI 16003, 16004, 16197.
Schmeltz and Krause, Die Ethnogr. -
Anthropol. Abteilung des Mus. Godeffroy
[The Ethnographic-Anthropological Di-
vision of the Godeffroy Museum], p. 117.
Concerning the patterns on them, cf.
Thilenius, Globus, LXXX, pp. 138 f.

[53] patterns, the so-called tapa-markers of wood are supposedly
used (Fig. 45, Nos. 4-5), and it is said that the points of the
carved-out notches serve to mark the intersections of the lines
of the design (2).

2. According to a written communica-
tion from Professor G. Thilenius in a
letter dated August 10, 1908. The
statement may be correct even if the
tapa-markers are actually yam knives
from the Torres Islands, or imitations
of such. Cf. p. 209.

462
[241] The men, on the other hand, help in cultivating the
soil only to the extent of clearing the bush. In the bachelors'
houses they probably also prepare their own meals (3). Other-

3. Gaimard in D'Urville, p. 327.

wise, they are described as lazy. At night they chat [Fig. 45

1 [The author apparently means Fig. 44 -- Anal. just.]

[117 cont.] *At night they chat [Fig. 45*
4/2 appears here] and therefore sleep late (4). But they do have time
[527]

4. Joest in Baessler, p. 394.

and hence produce things that are not to be despised. Their
sphere of activity includes first of all, as everywhere, woodwork-
322 ing, especially the building of houses and boats (5). The

5. Cf. pp. 36 ff., 68 ff.

287



Fig. 45. Tapa implements. 1-3. Tapa beaters of wood (R.-J.-M. 4011, 4015, and 4012, Joest Coll.); 33.5, 40, 40 cm. long. 4 and 5. "Tapa-markers" of wood (two types from the series Berlin VI 16404-16409, Thilenius Coll.; length between 43 and 63 cm.); perhaps yam knives from the Torres Islands.

[4/2] principal tool is the shell ax (Fig. 46, Nos. 1 and 2) (6), with a

6. Codrington, p. 313. Edge-Partington,
1, 162, No. 4.

rotatable mounting and a Tridacna blade tied to it. For polish-
ing a file is used, the friction surface of which consists of the
[227] skin of a shark or ray tied over it (Fig. 46, No. 3) (7). Strips of

7. Edge-Partington, 1, 163, No. 9.

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[119]

Important obligations [Fig. 47 appears here] of the men -- carried out jointly in the bachelors' house (1) and therefore not

1. For Vanikoro: Gaimard in D'Urville, pp. 355 f; Lesson, Revue d'Anthropologie, V, p. 267.

285 to be designated as domestic work in Blicher's sense -- are the making of weapons and ornaments, chiefly, however, weaving and probably also plaiting (2). To begin with the latter, besides

2. Joest in Baessler, p. 381.

mats for sleeping and sitting (Figs. 48 and 49) (3) made of strips

3. Cf. p. 35.

of pandanus leaves in single-mesh work with the edges finished off by simply plaiting in the ends perpendicularly (Fig. 48), various types of bags are also plaited (4). Here the material is also

4. Dalrymple, p. 194, mentions only "bags and pockets of palm" [cited in English], but that is probably only an inexact statement.

often pandanus, as, for example, in the first type of the pouch-bag. In this case the plaiting begins with the bottom, which is made as a rectangular, single-mesh plaiting of varying size. When the desired size of the bottom piece is reached, the insertion of new strips ceases and the strips that have all been running in the same direction are likewise plaited in single-mesh perpendicularly into the finished web, starting from the center. [Fig. 48 appears here.] The border is secured in two ways: by plaiting in reverse, and by plaiting two or more strands along the border somewhat below the actual edge. At four equidistant points along the border, the [120]

/156 cont. /

85A

the larger children riding on the back (male children by the father). Documentation for Tumotu: O'Ferrall, Santa Cruz and the Reef Islands, the section "A New School Village"; for the Reef Islands: Coombe, plate facing p. 211, and Speiser, Südsee, Ill. 94, and 96.]

855

children are treated tenderly (1),

[562]

but they seem to love them chiefly because they are entertaining. The woman is apparently despised, but there are cases of conjugal love.

181

/157/ The bargaining instinct is strongly pronounced,

437

but they are not dishonest or particularly avaricious in trading. On the other hand, the people are rather thievish, and to be sure not altogether because they are accustomed to a certain communism, as seems to be the case on Polynesian islands.

574

The visitor to a village is usually taken to the men's house, where he is offered a clean mat and a headrest and is served food as a token of hospitality (1). According to Coombe,

1. [Speiser, Südsee, p. 293. Coombe, p. 180, mentions the extravagant generosity of the Nitendi people toward strangers. Yet etiquette requires that one not talk much with a guest (ibid., p. 182).]

[576]

[576]

p. 182, however, it is improper to show pleasure over a gift because this implies that the giver has made a great sacrifice and is a poor man. They like to show a guest their possessions, especially the best roll of feather money. Also, the men are not unwilling to show their skill in weaving and plaiting nets. This brings about a certain familiarity, so that one easily forms too favorable an opinion of the people, until he again has occasion to observe their baser instincts.

[431]

[436]

• [462]

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/184 cont. /

251
262 supply, which has undergone a kind of process of fermentation,
is greedily consumed (1).]

1. [O'Ferrall, section "Matema." Coombe,
pp. 204 f.]

262 As far as I know, the inhabitants of Nitendi do not use
166 sago, but the Reef Islanders do. They spend a few months of
each year in Nitendi, where, for example, in Carlisle Bay, they
have acquired land and /185/ founded a colony. There they ob-
tain sago (1), which they store in plaited cylinders three meters

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[15]

1. [Speiser, Südsee, p. 301.]

long and about 40 centimeters in diameter. These /Fig. 27 ap-
pears here/ tubes are hung in the men's house under the ridge beam.
The plaiting is very simple (Fig. 28).

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[351]

[249]

[Half-wild pigs are kept. Stone /Fig. 28 appears here/
walls around the villages and plantings serve to keep them away.
After a meal the natives take the leftovers into the bush and
call the pigs, who recognize their master's voice perfectly.
Sometimes an ear ring, or nowadays a piece of red cloth, are
put in the ears of the pigs (2).]

2. [O'Ferrall, section "Headmen."
Strange pigs that get into the plant-
ings may be killed and consumed.]

Fishing and Hunting

226
462 Fishing is exclusively men's work, as is the making of
nets (3). Fishing has been highly perfected, and nets are made

[Text continues on p. 73--Analyst]

3. [See below, pp. 99 f.]

/197 cont. /

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Herrenschmidt, p. 106, for the Reef Islands, and by Lennier, Cat., p. VII, for Vanikoro. -- Bone needles (Ethn., I, pp. 118 f. and Fig. 47, No. 3) are also mentioned by Jennings, JAI, XXVIII, p. 165, and therefore may be regarded as certain for Nitendi.]

283

String is made in quantities (3) [some of it with two

3. [Ethn., I, p. 117.]

different kinds of strands (4)]. For the lashings on boats, cords

4. [As in the ankle ornament shown in Fig. 10.]

made of coconut fiber are generally used. In addition cords of different strengths for fishing lines and nets are found. They are twisted out of a soft, flax-like /Fig. 44 appears here/ fiber and are usually rubbed with a resin or wax through which they acquire some stiffening and a dark reddish color (5).

5. [Such a cord is shown in Ethn., I, p. 119, Fig. 47, No. 1. It therefore is not used for building houses or boats. Dr. Speiser is unfamiliar with the ball of plaited coconut-fiber cord shown in ibid., Fig. 47, No. 2, but a similar ball of a different kind of cord is shown in Lennier, Pl. IV, for Vanikoro.]

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[412]

[804]

[412]

For net making, practiced exclusively by men, /Fig. 45 appears here/ a longish rectangular little board or piece of tortoise shell is used to measure the size of the mesh, and a